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Tercentenary
of the
“**Authorised Version**”
of the
English Bible.

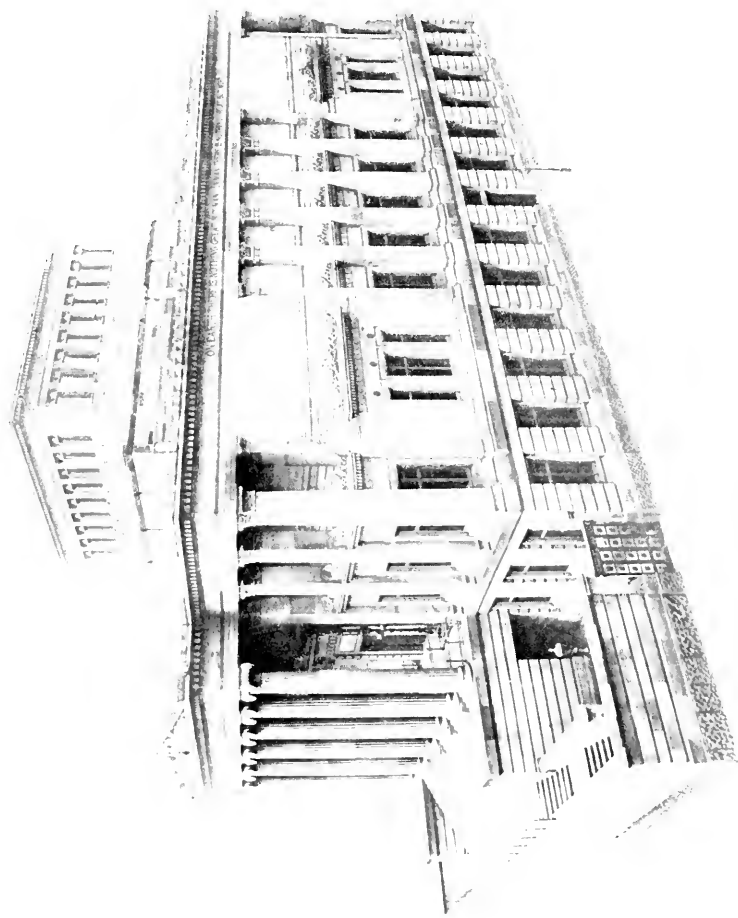
¶ CATALOGUE OF MANUSCRIPTS,
LITHOGRAPHS, AND PRINTED
COPIES OF THE SCRIPTURES,
EXHIBITED TO ILLUSTRATE
THE MEANS BY WHICH THE
BIBLE HAS BEEN TRANSMITTED.

1911.

Price Sixpence net.

. The Exhibition will be open every week-day from ten to eight, and on Sunday from three to five, until the end of July.

. Exhibits numbered in roman characters are books : loans from Liverpool and Manchester are in glass cases, for instance, II ; those belonging to Preston are on tables to be read, for instance, VIII. Exhibits numbered in arabic figures, such as 4, are lithographs or photographs, many being in gold and colour : these are mounted in the revolving case in the centre of the room.



The Harris Free Libraries and Museum.

Photograph by Arthur Hinton, Boston.

Harris Free Public Libraries & Museum, Preston
THE HARRIS FREE PUBLIC
LIBRARIES & MUSEUM, PRESTON:
Catalogue of manuscripts, lithographs, and
printed copies of the Scriptures, exhibited
to illustrate the means by which the Bible
has been transmitted, until the production
in A.D. 1611 of the "*Authorised Version*."

WITH FIFTEEN PLATES,
ALSO A BRIEF ACCOUNT
OF THE SOURCES, AND
THE PREVIOUS HISTORY
OF THE BIBLE IN ENG-
LAND, BY W. T. WHITLEY,
M.A., LL.D., F.R. Hist. S.

Preston :
GEORGE TOULMIN & SONS, LIMITED,
1911.





THE Committee of the Harris Free Public Libraries and Museum has arranged for an exhibition of books and facsimiles to illustrate the way in which the Bible has been handed down, until it assumed its familiar English form in A.D. 1611. It may be with some surprise that inhabitants of Preston will see the resources of the Borough for this end. Thanks are due to other quarters for aid ; notably to the authorities of the British Museum for leave to reproduce illustrations ; to the Corporation of the City of Liverpool for the loan of two valuable manuscripts from the museum, and of books from the library ; to the Corporation of the City of Manchester for the loan of many facsimiles of mediæval art, and of other books. Mr. Bramwell, the Librarian, and Mr. Barton, the Curator, assisted by their staff, have given every possible facility. It is with pleasure that I have accepted the responsibility of collection, arrangement, and description, placed in my hands by the Committee.

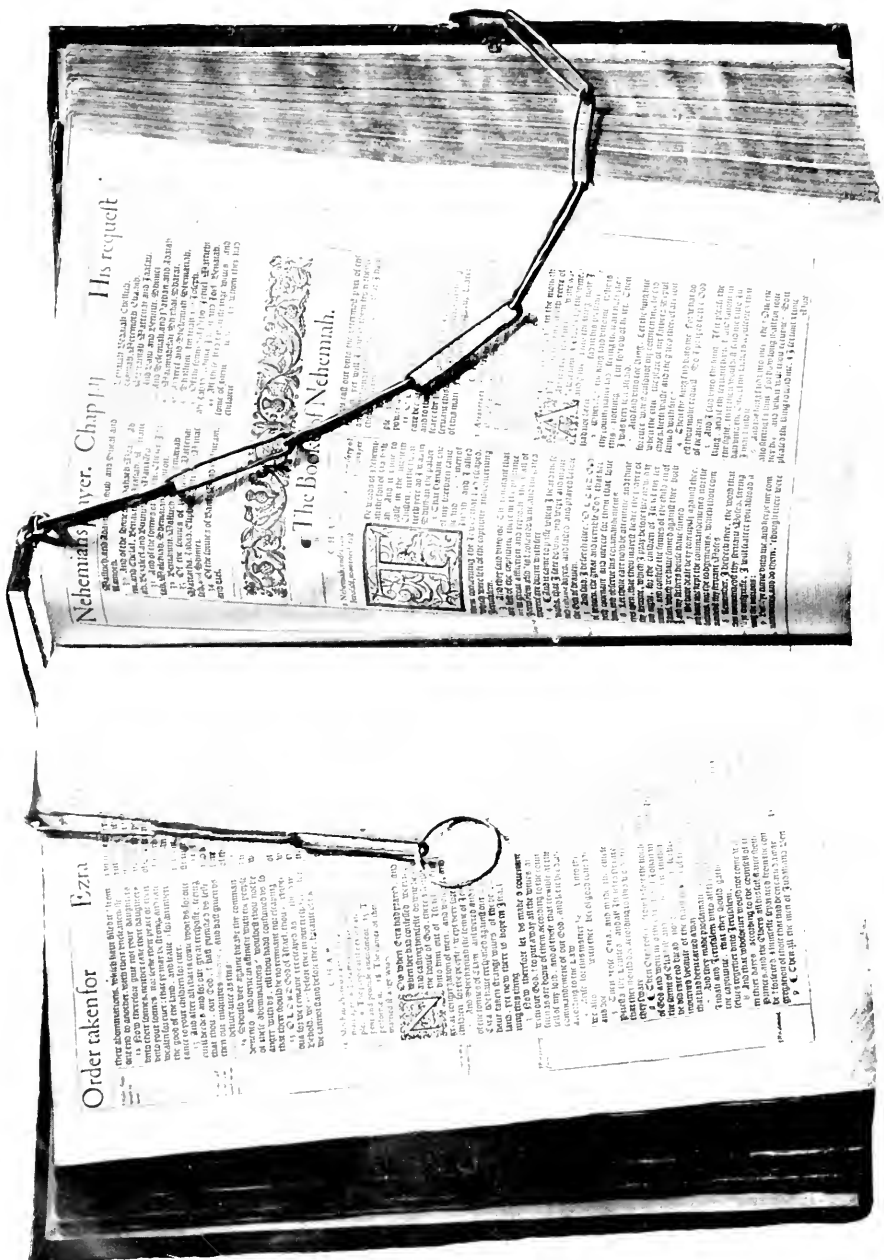
W. T. W.

Of this fair volume which we World do name,
If we the sheets and leaves could turn with care,
Of Him who it corrects, and did it frame,
We clear might read the art and wisdom rare :
Find out His power which wildest powers doth tame,
His providence extending everywhere,
His justice which proud rebels doth not spare,
In every page, no period of the same.
But, silly we, like foolish children rest
Well pleased with coloured vellum, leaves of gold,
Fair dangling ribbands, leaving what is best
On the great Writer's sense ne'er taking hold ;
Or if by chance we stay our minds on aught,
It is some picture on the margin wrought.

W. Drummond.

When man questioned, ' What if there be Love
Behind the will and might, as real as they ?'—
He needed satisfaction God could give,
And did give, as ye have the written word.

R. Browning.



122. A Bible for public reading, chained for protection.

From the church of St. Peter, Rome.

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THE BIBLE OF 1611.

Its Sources, its Predecessors, its History.

The Royal Version of 1611 is translated from the Hebrew and Greek, and diligently compared with other versions. The most important of these in other languages were the Greek Septuagint and the Latin Vulgate. In English there had been several versions, and most of those made since 1526 were taken into account in preparing that which was intended to be the only Authorized Version, and which gradually rooted itself in the love of men speaking English on either side the Atlantic, or wherever Britons have made a home.

To understand the interest excited three centuries after 1611, we may go back six times three centuries before it, and look first at the Hebrew scriptures, and the first translation of them into Greek, the Septuagint; then steps of three centuries each bring us to very natural stages. One such step brings us to A.D. 111, when the Greek New Testament was all written, and was becoming recognised as a completed set of Christian scriptures. Another step to A.D. 411, shows us the new Latin Bible of Jerome, which deeply affected all Western Europe. By A.D. 711 the English were Christianised, and the era was dawning of the Bible in the native tongue; the Old-English or Anglo-Saxon versions grew during the next period. In A.D. 1011 the shadow of the Northmen and Normans was already falling; under their supremacy the Bible was known chiefly in Latin or by pictures, with occasional Norman translations. By 1311 English was reviving, and a second series of English versions appeared, culminating in the Wycliffite Bibles. A century later than these, printing was acclimatized in England, and in 1511 Erasmus was preparing at Cambridge the Greek Testament, whence was made the English translation, which became the nucleus of the Royal Version of 1611.

THE HEBREW SCRIPTURES.

God spoke to the Hebrews at sundry times and in divers manners, and the books of His messengers were collected into three groups, the Law, the Prophets, and the other Writings.

These were all in Hebrew, except for a few passages in Aramaic, a language so similar that in the New Testament it is called Hebrew. Two of these groups were complete, and the third was being produced, 2,100 years ago. And since many Jews had settled in Alexandria, they had already translated the Law into Greek, so that a series of Greek versions was growing, to which the name Septuagint was given, from a fable that seventy men were concerned in the work. No other ancient version influenced European usage for a few centuries.

At the beginning of the Christian era, the Jews in Palestine used their Scriptures in the same order that is usual among Jews to-day, which is represented in the ordinary printed Hebrew Bible. In public worship on Sabbath the whole of the Law was read through in due course, and during the year selections from the other groups were read. Portions of scripture were the chief text-books in the schools, held on other days in the same buildings.

The Samaritans in Palestine used only the Law, and the continued existence of that community to the present day, with its own copies not under the control of the Jews, affords a valuable means of comparison to be sure of the exactness of the Hebrew text. The version they made into their Samaritan dialect was known to Europeans too late to affect our version of 1611.

THE GREEK SEPTUAGINT AND THE APOCRYPHA.

The Jews in Alexandria, and in Europe generally, used the Greek Septuagint; and the New Testament shows that the writers sometimes quoted it rather than the Hebrew original. It was promptly adopted by Christians, to the displeasure of the Jews, who prepared newer Greek versions and abandoned it. We cannot, therefore, be sure what books were supposed by the Jews outside Palestine to belong to the Septuagint, though we know that they soon restricted themselves to those of the Palestine list, the "Hebrew canon." But when we get clear knowledge of what early Greek Christians read, we see them using eight more books than the Jews, besides expanded versions of two which were in the Hebrew canon. These extra books have come to be known as the "Apocrypha"; and the Apocrypha may therefore be regarded as a fourth group of books, regarded by early Christians as belonging to the Old Testament, in addition to those used by the Jews of Palestine, such as our Lord and the apostles.

THE GREEK NEW TESTAMENT.

Before A.D. 111 many Christian scriptures had been written, and had been gathered into four groups: the Revelation, the Epistles of Paul, four Gospels, the other Writings. Some

uncertainty existed for awhile as to the precise limits of the last group, but the whole Christian world settled down later on to include the Acts and seven more epistles, making the familiar 27.

THE GREEK BIBLE.

Thus to the Greek version of the Hebrew scriptures, already enlarged by the Apocrypha, and in this form called by the Christians the "Old Testament," there was added a corresponding series of Christian scriptures in Greek, known as the "New Testament." The double series was called "The little books," in Greek, *Biblia*; and this word has given us by a slight alteration our familiar title, Bible.

OLD LATIN VERSIONS AND THE VULGATE.

Greek was not much used around the West of the Mediterranean, and early Christians there produced Latin versions. Towards the end of the fourth century, Pope Damasus commissioned a learned monk named Jerome to produce a revised version of the Latin gospels, and of the psalms; these were at once brought into use at Rome. Jerome further revised the rest of the New Testament, and after his patron's death went to Palestine, where he revised the psalms anew from a better edition of the Septuagint. Then he undertook a new version of the Old Testament direct from Hebrew to Latin, publishing by instalments, with prologues to the books, all being complete shortly before A.D. 411. Much indignation was expressed at the time; and even two hundred years later, when Pope Gregory sent Augustine to Britain, some copies of the scriptures sent were of the old as well as of the revised version. But the influence of Rome was thrown on the side of the newer, and while the old continued to be used in some parts even till the thirteenth century, it exerted little influence in England. Jerome's work, pieced out with the old Latin of the Apocrypha, which he for the most part declined to revise, passed into general use, and so acquired the name of the Vulgate.

OLD-ENGLISH VERSIONS.

By 711 there were four Christian races in Britain: the Kymry or Britons or Welsh, occupying the west coast from Glasgow to Cornwall; the Picts, of the far north; the Scots, in the north-west, from Ireland; the English, from Edinburgh down the east coast to the Humber and all over the Midlands and south. All alike used the Latin Bible, but once Caedmon led the way in versifying its story into Old-English song, translation proceeded apace. The earliest efforts, even by the Venerable Bede, have perished; but there remain many

psalters and gospels, besides even other portions of the Bible story. At first these were written in Latin copies, then they were copied separately, and by A.D. 1011 most of the Bible was available for Englishmen to read in their own tongue.

ECLIPSE BY NORMAN-FRENCH.

The coming of the Normans ended the career of Old-English as a written language. The Latin Bible resumed its sway, and although the Normans professed to look down on the English as ignorant, it is to be noted that one of their kings who could write his own name was surnamed Beauclerc, Fine Scholar ! After a century or so, they began to want a version for themselves, and a Norman-French version of some books came into being. As usual, the first books dealt with were the Psalms, the Revelation, the Gospels ; then followed a digest of the Bible story. But right down to A.D. 1311 there is very little trace of any interest in the Prophets of the Old Testament or the Apostles of the New.

COMPLETE ENGLISH BIBLES.

The renewed English patriotism of the fourteenth century expressed itself in an outpouring of literature, and after two or three new translations of parts of the Bible, a band of Oxford scholars produced in 1382 a complete Bible, which was revised six years later, and at once obtained great popularity. These versions are usually associated with the name of John Wycliffe, though it is doubtful if he did much more than inspire and superintend the movement in its beginning. Their success was so marked that they brought to an end the copying of the Latin Bible in England. The clergy ordered that the use was to be confined to those who were licensed by the bishops, but licences seem to have been granted in some dioceses, and many Bibles remain to show the extensive use.

PRINTING.

When the art of printing from types was perfected in Europe, the first book in demand was the Latin Bible, of which the first edition came out in 1456. National versions soon followed, but in England William Caxton went no further than to produce an abstract of the Bible History, which he interspersed with lives of saints in his version of the Golden Legend, 1483.

The Jews took prompt advantage of the new art, and soon all their scriptures were in print. At the same time Greek scholars, fleeing from the Turk, brought their manuscripts to the West, and a great revival of learning took place. Curiously

enough, this was at first on the secular side, and no Christian edition of the scriptures in the originals was put to press till 1514, nor was it published till 1520, when the Pope accepted a copy from Cardinal Ximenes, who had planned it and had paid the expense. It contained also the Septuagint and the Vulgate, and because of its many languages, it was called a "Polyglot." Meantime a Greek Testament had been published in 1516 with a dedication to the Pope; and Erasmus, the Editor, suggested that new versions should be made direct from the originals, giving as some encouragement, a new version into Latin alongside the Greek.

THE PRINTED ENGLISH BIBLE.

Two translators took the hint, but had to work without official encouragement. William Tyndale printed the first modern English New Testament in 1526, revising it eight years later after publishing the Law, translated from the Hebrew. Miles Coverdale in 1535 put out the first complete Bible, which was soon issued again by another editor. A changed political situation caused official patronage to be given, and by 1539 two more revisions were published by authority. Then after the Pope had excommunicated the King, on another issue altogether, one of these editions, in whose preparation Gardiner, Bonner, Coverdale, Cromwell, Cranmer, Tunstall, and Heath were all concerned in various ways, was made the Authorized Version, and every church was ordered to buy a copy. From the pages of this Great Bible is taken the version of the Psalms incorporated into the Prayer-book of King Edward VI, and used to the present day.

Under Queen Elizabeth two new versions appeared, the Bishops' Bible being the edition which they tried to force into church use, the Genevan Bible being the favourite one for home use. The latter obtained official patronage about 1579, being then printed in England and Scotland, the latter kingdom adopting it as the Authorized Version there.

The Roman Catholic exiles at Douay prepared another version, of which the New Testament appeared in 1582. The promoter of this was then called to Rome, where he had a large share in producing the official Standard Edition of the Latin Vulgate, whence the English Testament was revised in 1600. The Old Testament appeared only in 1609-10, too late to influence the revision in England.

THE REVISION OF 1604-1611.

By the end of Elizabeth's reign, all parties saw that a new revision was desirable: Scotch and English, Puritan and High

Churchman, clergy and laity, for various reasons wished a fresh version. It was agreed upon in 1604, and put in hand under the patronage of James, king of both realms. All previous versions were taken into account, notably the Bishops', the Genevan, and the Douay. Within seven years it was issued, and its merits were quickly recognised, enquiries coming from abroad in order that the Dutch might adopt the same method. After the arrival of the great Greek Alexandrian Bible, giving an earlier text than any previously known, it was revised in 1629, and on the publication of a Greek Testament claiming to be the text agreed upon by all, it received a final revision in 1638, by four survivors of the original revisers. No edition of the Genevan appeared after 1644; the new version had established itself.

NOTES, MAPS, INDEXES, CONCORDANCES, &c.

King Henry had ordered that no notes at all should be added to the translation in the first Authorized Version, and King James repeated the order for the second. It had been the custom to give in Latin Bibles the prologues of Jerome, and often a "gloss" or running commentary, drawn up largely by Nicholas a Lyra. In the "Wycliffite" Bibles of the fourteenth century, some alternative translations were given in the text, but the bishops seem to have objected to any notes. All translators desired to add some, and though under James and Charles only a very few references to parallel passages appeared in the margin, the old plan was resumed under the Commonwealth. Abundant explanatory notes, some bearing on current controversies, had appeared to the Genevan Bible; these were now printed with the Royal Version. Tables of genealogies, maps, indexes to names of persons and places, concordances, were generally bound up with the Bibles. The most valuable experiment was an elaborate set of marginal references compiled by John Canne, which came to be generally used. Then Archbishop Ussher's calculation of dates was generally adopted, and printed after 1704.

ROMAN CATHOLIC REVISIONS.

The hold obtained by the Royal Version was strikingly evidenced in 1750, when Bishop Challoner, from Douay, drastically revised the old Douay version, borrowing extensively from this. Cardinal Newman acknowledged that in the Old Testament "Challoner's version is even nearer to the Protestant than it is to the [older] Douay."

DISUSE OF THE APOCRYPHA.

The Puritans had always objected to the use of the Apocrypha. English Bibles from the days of Coverdale had printed these books as a schedule to the Old Testament, not as an integral part of it, as had been the previous Christian custom. Whenever the strict control generally exercised over the printing was relaxed, editions appeared without these books. The question came to a practical issue in 1827, when the British and Foreign Bible Society decided to issue no more Bibles containing them. Since then the non-Episcopal churches have quite disused them, and probably many Protestants are not aware of their existence.

DESIRE FOR FURTHER REVISION.

The interest in obtaining a good Greek Testament never died out in England. Discussion in the notes to the Genevan and Douay versions kept the matter before ordinary people; scholars constantly sought out older and better manuscripts. Dr. Brian Walton produced under the Commonwealth a splendid edition of the whole Bible in every ancient language known. English studies were taken up in Germany, and when in 1857 Dr. Tregelles began publishing a new edition, the demand for a fresh revision became urgent. Several private attempts were published in England, a society was formed for the purpose in America, and when its Testament had circulated by hundreds of thousands, the Convocation of Canterbury inaugurated a semi-official revision. The fruits of this appeared in 1881, and in 1885 for the Old Testament. After considering carefully the many criticisms, the American Revisers issued a final Standard Edition in 1901.

INDEPENDENT TRANSLATIONS.

Besides these revisions of the 1611 version, there have been some quite original translations. In the New Testament, that by Dr. Weymouth, and the Twentieth Century edition are well known; J. B. Rotherham has issued a complete "Emphasized Bible." On the Roman Catholic side, Dr. Lingard, Archbishop Kenrick, and Canon Spencer have done similar work.

But it may certainly be said that all such translations and all revisions together do not circulate to the extent of the old Royal Version. It continues to be a great bond between religious people of nearly all churches in two great nations.

Catalogue of Exhibits.

SECTION I.

Sources of the English Bible.

OLD TESTAMENT : HEBREW.

EXHIBITS 1—8.

¶ Hebrew was the language spoken in Palestine, adopted by the children of Israel, carried by the people of Tyre and Sidon to Carthage, Marseilles, and all their other settlements. It was once written in wedge-shaped characters denoting syllables, but an alphabet of letters denoting consonants was used as early as the time of Solomon. The original shapes of these letters are still used by the Samaritans, but the Jews before the time of Christ adopted new shapes, in which they still write. The language is as widely known among learned Jews as Latin is among learned Christians ; but for ordinary purposes it is obsolete. Books were written on leather in roll shape, as is shown by frequent references in Jeremiah xxxvi.

- I. **Scroll of Esther**, written on skins of leather sewn together and kept on a roller. The names of the sons of Haman are in large letters, and are read in one breath. (*Lent by the Public Free Museums, Liverpool.*)
- II. **Esther**. This book is one of the "Five Rolls," each read in public once a year. This is the lesson for the Feast of Purim. (*Lent by W. E. A. Axon, Esq., of Manchester.*)
3. **Photograph of a Roll**, as used in synagogue, with metal pointer employed by the readers. (*See page 8.*)
4. **Facsimile of Column from a Morocco Roll**. In the conquest of Algeria, a fine synagogue roll of the Law, written on red morocco leather, was acquired by the French. This is the bare text, without note or comment.

5. Photograph of a Codex of the Law, written on vellum in the ninth century, probably the oldest known except in fragments ; the original is at the British Museum. The book or " codex " shape was adopted for private reading ; and besides the text, there are vowel-points and accents to indicate pronunciation, punctuation, musical notes. Above and below are notes called the Greater Massorah ; at the side are other notes called the Lesser Massorah. (*Copyright photograph bought from the Topical Press.*)

6. Facsimile of Leaf from a Samaritan Codex. This is the old style of Hebrew writing adopted from Tyre, perhaps by Solomon, and used till after the days of Ezra. Since then it has been abandoned to the Samaritans, the remnant of whom still own a few copies of the Law.

7. Facsimile of Leaf from Hebrew Bible. This style of writing was adopted from Tadmor or Palmyra, and was in use by the Jews before the days of our Lord. This is the first page of a copy of the Law, written on vellum in the twelfth century, and acquired by an abbey at Bologna. It was for private use, as is shown both by the ornamentation, and by the subsidiary marks for vowels, &c.

VIII. Hebrew Bible. These two volumes contain all the books regarded as sacred by the Jews of Palestine. They are in three groups, called the Law, the Prophets, the Psalms. The reference to these titles in Luke xxiv, 44, indicates that this was exactly the grouping and the set of books familiar to our Lord. These books, rearranged, divided into 39, and translated, are the basis of our English Old Testament.

This edition of 1613 is furnished with an interlined Latin translation, made in 1528 by Sanctes Pagninus, but revised by Benedictus Arias Montanus in 1572. The work of Pagninus was used by Coverdale, that of Montanus by later revisers of our English Bible.

"The holy scriptures are able to make thee wise
unto salvation through faith which is
in Christ Jesus."

SECTION II.

Sources of the English Bible.

GREEK VERSION OF THE OLD TESTAMENT, SEPTUAGINT.

GREEK OF THE NEW TESTAMENT.

EXHIBITS 9—20.

¶ The use of Greek was common for centuries before Christ over all the Eastern Mediterranean. Old capitals like Athens and Ephesus, new ones like Antioch and Alexandria, made it the medium of communication in society and commercial circles even further afield. Great libraries at Alexandria and Pergamos stimulated the production of books, and also of translations from other languages. New materials for writing became known widely; papyrus from Egypt, a thin leaf made of sliced stalks glued together; from Pergamos, a much finer preparation of skins, called then parchment, but now vellum. This latter material was made up in a new way, not sewn into a long roll, but folded in sets of four or five sheets, into "quires," which could be sewn into book form, constituting a "codex." Later on, the same form was adopted for books of paper, imported from China by the Arabs as early as 750, first manufactured in Europe by the Moors in Spain about 1150. The Greek language has never died out, and a modern Greek newspaper is readily intelligible to anyone who can read the New Testament, which was written in the spoken language of Syria, not the polished literary dialect of Alexandria or Athens.

9. **Facsimile of Leaf from a Greek Psalter**, written on papyrus, probably in Egypt, about A.D. 250. The oldest portion of the Bible in England, in any language. (*Published by Dr. Kenyon for the British Museum.*)
- X. **Volume of the Vatican Greek Bible**, printed 1868. The oldest manuscript of the Bible known in any language is in Greek; it is now housed at the Vatican Library. It was written about A.D. 350, probably at Cæsarea, by the orders of Constantine, as a present to a cathedral church, being one of fifty such copies. This was about the time when vellum replaced papyrus as the regular material for writing anything permanent. This printed edition made the text of the manuscript generally known; it is now recognized as the most valuable of all, giving the Bible as



Leaf of Greek Psalter on Papyrus.
Nearly the oldest Bible manuscript known.

read at Alexandria early in the fourth century. The revisers of 1881 paid much deference to it. (*Lent by the Liverpool Public Libraries.*)

XI. Volume of the Sinaitic Greek Bible, printed 1863. This Greek Bible was brought from a convent on Mount Sinai to St. Petersburg last century. It is probably one of the fifty copies presented by Constantine to the chief churches of his empire, about A.D. 350. These great volumes were perhaps the first to gather all the familiar Christian literature into one cover, and it is interesting to note the books publicly used by the Greek churches. Among the translations of the Jewish scriptures, they added certain other books, known now as the Apocrypha. All these were then considerably rearranged into three groups: Law and history, Poetry, Prophecy. And after all these they added the 27 Christian scriptures. Occasionally one or two other tracts were appended. (*Lent by the Liverpool Public Libraries.*)

XII. Volume of the Alexandrian Greek Bible, printed 1821. The original was written at Alexandria about A.D. 450, on very thin vellum. It was presented by Cyril Lutar, patriarch first of Alexandria and then of Constantinople, in gratitude for the protection of our King James I. When it arrived in 1628, King Charles ordered one of the 1611 revisers to revise that version afresh, as this was the most ancient manuscript then known. The edition of the English Bible in 1629 is therefore important. The original of this Greek Bible is now in the British Museum; and this printed edition is a gift from the Trustees.

13. Page of the Alexandrian Greek Bible, photographed, showing Luke xxii, 42—xxiii, 3, with a system of marginal references to parallel passages in other gospels, known as the Eusebian Canons. (*Reproduced by leave of the British Museum.*)

XIV. The Gospels and Acts in Greek and Latin, printed in 1864 from a valuable manuscript known as the **Codex Bezae**. This was written in the sixth century, probably for use near Lyons, whence it came to Cambridge as the

gift of Theodore Beza in 1581. The order of books, Matthew, John, Luke, Mark, is that which was common in the west till the editions by Alcuin of York. The text is that called "Western," and represents what was widely read all over the Roman Empire till the time of Constantine.

15. **Facsimile of Greek Manuscript, about 600**, written in Syria and compared with a standard copy at Cæsarea. In the tenth or eleventh century it was inked over again. In 1218 the librarian at Mount Athos tore it up to bind more modern works.
16. **Facsimile of Leaf from Greek Gospels**, written in gold and silver on purple vellum. The manuscript has been scattered among five libraries, at Patmos, Rome, London, Vienna, and St. Petersburg. It is one of the earliest with the type of text giving the "Textus Receptus" whence the Authorized Version was translated.
17. **Facsimile of Leaf from Greek Psalter**, written in A.D. 1066, in the best style of Byzantine art. Psalm lxxix, 12 and 13, illustrated by a figure of our Lord, and by another of Bishop Spyridon, prominent at the Council of Nicaea; Psalm lxxx, 1 and 2, illustrated by Jacob bringing Joseph and Benjamin.
- XVI. Beza's Greek-Latin-Vulgate Testament.** In 1556 Theodore de Bèze imitated Erasmus by publishing a fresh Latin version of the New Testament. In 1565 he took up the work of Estienne and republished his Greek text, with his own Latin version and the old Vulgate. Ten editions of this appeared by 1611, and he practically fixed the text from which the revisers by James translated. To this reprint of 1642 a commentary is added.
- XVII. Volume of the London Polyglot.** Dr. Brian Walton, aided by other Cambridge scholars, published in 1654-57 an edition of the whole Bible in nearly every ancient language known. He dedicated it to Oliver Cromwell, who had helped the work by remitting import duties on

materials : after the Restoration he cancelled this tribute, and dedicated the work afresh to Charles II, who made him a bishop. Although Charles I. had caused a second revision of the Royal Version to take place in 1638, after an edition of the Greek Testament claiming to give the text received by all scholars, no further revision followed Walton's Polyglot.

XVIII. Mill's Greek Testament, 1707. This edition, the fruit of thirty years' study, gives notes of the readings in more than a hundred manuscripts, besides quotations from many ancient writers. It was this which first drew general attention among scholars to the need of comparison and careful selection, to regain what was originally written.

XIX. Volume of the Leipzig Polyglot. A Bible in Hebrew, Greek, Latin, and German was published in 1854, summing up the work of scholars in comparing the old manuscripts, and trying to regain what the first translators or the authors had written. The Hebrew is the Standard Edition of the Massoretes, dating from about A.D. 200. The Greek is the famous Septuagint, prepared in Egypt before B.C. 150. The Latin is the famous Vulgate edited by Jerome between A.D. 383 and 405.

XX. Greek Testament. In 1881 were published three editions of the Greek Testament ; two indicating the text used by the revisers of the English Testament, the other the text prepared by Drs. Westcott and Hort, which deeply influenced the others. All three differ from that used for the 1611 edition, by relying chiefly on the Vatican manuscript, checked by the Sinaitic manuscript and one or two others, none of which were known in the days of King James.

Ben Sira.

“Pardon us, if in any parts of what we have laboured
to interpret, we may seem to fail in
some of the phrases.”

SECTION III.

Sources of the English Bible.

LATIN BIBLES.

EXHIBITS 21—82.

(Chiefly in the Revolving Case.)

¶ Latin was the language of mid-Italy, spread over the whole Roman Empire, adopted by the Western Churches, and still the official language of the Roman Catholic Church. When Britain was a province of the Empire, Christian missionaries carried their religion to Ireland, and winning the Druids, became heirs to their learning and art. When the Empire on the mainland was submerged by the barbarians, Ireland was a home of religion, whence streams of missionaries went forth to all the islands, perhaps to Greenland, and southward to the Franks, Burgundians, as far as Italy. The Latin tongue was the means of communication, and gradually the tongues of the Goths and Franks and Vandals died out. The Gothic version made in the fourth century was not needed in the tenth, but the Latin became more and more important as nation after nation accepted Christianity.

The most beautiful Latin Bibles, and the standard editions, owe much to Ireland and England. In Ireland was evolved a living art, which passed to Iona and thence over all North Britain down to the Humber. From Ireland and the mainland came plenty of books, and special efforts were made to import copies of the Latin Bible in the new one-volume form, called Pandects. From these, magnificent editions were prepared in the highest style of Anglo-Celtic art; and the finest copy of the Vulgate known is the Codex Amiatinus, written at Jarrow or Wearmouth, and taken by Abbot Ceolfrid as a present to the Pope. The influence of the Irish art is seen wherever Irish missionaries or scholars went; and the names of Scotus Erigena, Duns Scotus, remind us of their influence far into the Middle Ages.

For careful editing of the Bible, English scholars excelled. Alcuin of York produced for the great Frankish Emperor Charles the standard edition which settled the order of books. Stephen Harding revised again about 1150 on the basis of Hebrew and Greek manuscripts. Stephen Langton made our chapter divisions. Roger Bacon did good work in the thirteenth century, and at length William Allen had a large share in producing the present Authorized or Standard Edition of the Vulgate.

The specimens exhibited show much of island art, and also the popular books: Psalter, Gospels, Revelation.



30. The Lindisfarne Gospels:
Beginning of Matthew.

Reproduced by permission of the British Museum

- 21-24. Four Pages from the Book of Durrow**, a set of the gospels written in Ireland about A.D. 650. They were copied from a manuscript written by Columba the Scot, who went to Iona and became missionary to the Picts and Kymry. (*Lent by the Manchester Free Public Libraries.*)
- 25. Two Pages from a copy of the Gospels**, written in the seventh century, showing a portrait of the evangelist Mark, and the beginning of the third gospel. (*Lent by the Manchester Free Public Libraries.*)
- XXVI. Lindisfarne and Rushworth Gospels**, Text of the Latin Vulgate, printed 1854-1865 from two ancient copies made in North England and in Ireland. The Lindisfarne copy was made about 710 in memory of Cuthbert, apostle of the north. After preservation from the Danes, it was lodged at Chester-le-Street, Durham, Lindisfarne again, and is now at the British Museum. The book whence it was copied was evidently brought to Jarrow or Wearmouth by Benedict Biscop, who escorted Theodore of Tarsus and Hadrian of Naples to England, for the Table of Lessons shows the Use of Naples. (The "Rushworth Gospels" are described at 44.) Volumes giving Mark and John are shown here; those of Matthew and Luke are exhibit 84.
- 27, 28. Portraits of the Evangelists Matthew and John**; facsimiles from the Lindisfarne Gospels, showing the influence of Byzantine art, introduced by Theodore of Tarsus. (*Lent by the Manchester Free Public Libraries.*)
- 29. Facsimile of the beginning of the Fourth Gospel** in the Lindisfarne Gospels, showing the Anglo-Celtic art introduced by the Scot missionaries from Iona; this style characterizes the whole book. (*Lent by the Manchester Free Public Libraries.*)
- 30. Beginning of the First Gospel.** Photographic print of page from the Lindisfarne Gospels. The large ornamental "uncial" letters are the original; for explanation of the small writing, see number 84.

- 31. Portraits of the Evangelists Matthew and John**, copied from the Prayers of Bishop More, eighth century. (*Lent by the Manchester Free Public Libraries.*)
- 32, 33. Two Portraits of King David**, facsimiles from a commentary on the Psalms professing to be written by the Venerable Bede of Jarrow in the eighth century. (*Lent by the Manchester Free Public Libraries.*)
- 34. Index to the Latin Gospels.** This page from a manuscript once belonging to the abbey of St. Augustine, at Canterbury, shows a system of cross-references between the gospels, called the Eusebian Canons, drawn up in the fourth century. The ornaments are in gold and colour.
- 35. Portrait of the Evangelist Mark**, facsimile from the Lichfield Gospels; Irish art. (*Lent by the Manchester Free Public Libraries.*)
- XXXVI. The Lichfield Gospels**, compared with the Codex Amiatinus. This copy of the gospels was written in the seventh or eighth century by an Irishman, probably in South Wales. It was brought shortly before 1000 to Lichfield and placed in the library dedicated to Chad, the missionary of Mercia. The printed edition gives three representative pages, and records all variations from the great "Amiatinus" copy written in Wearmouth or Jarrow.
- 37-39. The Book of Kells**, three pages in facsimile. This set of the gospels was copied in the seventh or eighth century in County Meath. It is the most beautiful specimen of Irish writing known. (*Lent by the Manchester Free Public Libraries.*)
- 40. Page from a "Roman" Psalter** in facsimile, showing the Old Latin translation from the Greek Septuagint, as revised by Jerome, and ordered by Pope Damasus to be used in his cathedral at Rome.
- 41. Portrait of David** and attendants, in facsimile, from an eighth century "Roman" Psalter. (*Lent by the Manchester Free Public Libraries.*)

42. **Page of Psalter, with English gloss**, or word-for-word translation, as to which see exhibit L. (*Lent by the Manchester Free Public Libraries.*)
43. **Page of Isaiah in Alcuin's Bible**, facsimile. Alcuin of York prepared a standard edition of the Latin Bible for the Emperor Charles the Great, which fixed the contents and the order of books for Western Europe. This manuscript is of the ninth century, and is supposed to have belonged to Alcuin himself.
44. **Portrait of the Evangelist John**, in the "Rushworth Gospels," better known as the **Book of Mac Regol**, in facsimile. Another splendid copy of the Latin gospels was made by Mac Regol, abbot of Birr, in Ireland, about the year 800. Ireland at this time was at the height of her fame, and had sent learned missionaries not only to the Picts and the English, but up the Rhine and over the Alps. Irish art and religion civilized the rude Franks and Burgundians and other barbarians, even in Italy. This book was subsequently enriched with an English gloss, as to which see number LXXXIV. (*Lent by the Manchester Free Public Libraries.*)
45. **Portraits of the Evangelists Matthew and Luke**, with the beginning of the second gospel, in facsimile. From the Gospels of MacDurnon, copied about A.D. 850. (*Lent by the Manchester Free Public Libraries.*)
- XLVI. Coronation Book** of the Anglo-Saxon Kings; facsimiles of two pages, showing the beginning of the fourth gospel, with portrait of the Evangelist John. Ninth century. (*Lent by the Manchester Free Public Libraries.*)
47. **King Athelstan's Psalter**; facsimile of a page from a manuscript copied and illuminated about A.D. 900. (*Lent by the Manchester Free Public Libraries.*)
48. **"Gallican Psalter"**; facsimile of two pages. After Jerome had revised the Old Latin, he made a second revision from the Greek text of the Septuagint prepared by Origen at Cæsarea. This was popularised by Gregory of Tours, and became used throughout Gaul, whence its name. It at last won its way everywhere outside the

city of Rome. This manuscript is of the tenth century.
(*Lent by the Manchester Free Public Libraries.*)

49. **Latin Psalter with English Gloss :** reproduction of one page. This tenth century psalter and hymnal has in many places an English gloss or word-for-word translation, interlined. This page shows the beginning of psalm li, in violet, blue, and red ; the capital is also coloured in green, brown, and yellow. Most pages are less elaborate.
- L. **Latin Psalter with English Gloss ; text.** These two volumes give the Latin text in the manuscript illustrated in exhibits 41, 42. The English gloss is perhaps the first for the Psalms, from which all others were derived. Experts differ whether it was made in the Midlands or in Kent.
51. **Winchester Gospels**, facsimile of a page, showing the beginning of Luke. Written and illuminated in a new style at Winchester about A.D. 1017.
52. **Portrait of the Evangelist Luke** in the Winchester Gospels, facsimile. (*Lent by the Manchester Free Public Libraries.*)
53. **Winchester Psalter**, with English gloss interlined ; facsimile page. (*Lent by the Manchester Free Public Libraries.*)
54. **Canterbury Psalter**, written in 1020, Jerome's Roman text corrected to his Gallican text ; facsimile page. (*Lent by the Manchester Free Public Libraries.*)
- 55-57. **Latin-Norman Psalter**, Winchester ; three pages reproduced in black and white. This psalter, with the canticles, Lord's Prayer, creeds, &c., was written in Latin and Norman-French before 1161. It is a sign of a growing demand for a version in the spoken language of the ruling classes, which led up to the second period of the English Bible. The pictures of the Last Supper and of Hellmouth are in English style ; that of the enthronement of the Virgin Mary is Byzantine.
58. **Scenes from the Life of Christ ;** leaf reproduced in black and white. Pictures need no translation, and before a

written version was made, series of pictures were increasingly used. This leaf was one of a set probably prefixed to a Psalter.

59. **Pictures of the Last Supper**, reproduced in black and white. A Latin Psalter, appearing to have been used at Winchester, was furnished with sixteen pictures of the Gospel history.
60. **Psalter of Twelfth Century**, facsimile page. (*Lent by the Manchester Free Public Libraries.*)
61. **King David**, portrait on page of Latin Psalter of the twelfth century; facsimile. (*Lent by the Manchester Free Public Libraries.*)
62. **Shaftesbury Psalter** of the twelfth century, facsimile page. (*Lent by the Manchester Free Public Libraries.*)
63. **Portrait of our Lord**, and Symbols of the Evangelists, reproduced in black and white. This leaf originally belonged to a Psalter of the thirteenth century.
64. **Kentish Bible** of the thirteenth century, facsimile page. Written by William of Devon, incorporating Stephen Langton's divisions into chapters.
65. **Bible** of the thirteenth century, facsimile page. (*Lent by the Manchester Free Public Libraries.*)
66. **Psalter of Edward I**; page reproduced in black and white. King Edward intended his son Alphonso to receive this as a wedding present; as he died in 1284, when only a few pages were written, it was finished less elaborately for his sister Elizabeth.
67. **Alphonso's Psalter**, or Tenison Psalter (alternative names for the same); facsimile page. (*Lent by the Manchester Free Public Libraries.*)
- 68-70. **Norman Bible History** and Latin Psalter; three pages reproduced in black and white. In the last days of Norman French, a Bible History was prepared; this was chiefly pictorial, with a line or two of title to each picture. Two hundred of these deal with the period up to the death of Solomon: then comes a Latin Psalter. Fifty-six pages more give New Testament scenes, and other illustrations, both religious and grotesque.

- 71. The Revelation.** Facsimile of a page from manuscript of the fourteenth century. (*Lent by the Manchester Free Public Libraries.*)
- 72, 74. Psalter of Robert, Baron de Lisle;** three pages reproduced in black and white. These illustrations show the appeal made by pictures, often of fine design and colouring, for the upper classes.
- 75, 76. Psalters** of the fourteenth century ; facsimile pages. (*Lent by the Manchester Free Public Libraries.*)
- 77. Bible of Richard II.** Part of a page reproduced in black and white. This Bible was probably written for Richard by artists who came with his bride Anne from Bohemia. This was the period when English Bibles were again produced, and the writing of Latin Bibles ceased in England. The influence of Wycliffe and his school was introduced to Bohemia, where it became manifest in the production of a Bohemian Bible, and in the movement headed by John Huss.
- 78. Bible of Richard II.** Parts of two pages in facsimile. The Bible is so large that it was impossible to give a whole page. (*Lent by the Manchester Free Public Libraries.*)
- LXXIX. Poor Man's Bible,** modern reproduction in facsimile. While rich men could afford books illuminated in gold and colours, and were sometimes well enough educated to read writing, the appeal to the poor man had to be made by preaching or drama or picture-book. The production of picture books in black and white came to be by carved wooden blocks, and these made a first step towards type-printing. The present work is an exact reproduction of a good specimen. (*Lent by the Manchester Free Public Libraries.*)
- LXXX. A Smaller Biblia Pauperum :** modern composite work. This edition was printed from wood-blocks of the fifteenth century. Extracts from the Wycliffite version of the fourteenth century have been printed opposite within antique borders. But the pictures alone constituted the " Poor Man's Bible."
- LXXXI. Pocket Latin Vulgate,** written on vellum in Italy. During the thirteenth century the booksellers at Paris

produced beautiful little copies of the Latin Bible, for which there was a great demand. The text was poor, but the form became very common, and set the fashion for our double-column Bibles. (*Lent by the Liverpool Free Public Museums.*)

LXXXII. Printed Latin Bible of 1481, “fontibus ex Græcis,” in wooden boards. When printing was invented in Europe, the Latin Bible was the first book produced, and many editions were soon issued in many countries. The price was about one-fifth of that asked for written Bibles of the same size. This edition contains the usual prologues of Jerome. But it shows the renaissance of learning in that a brief note at the end claims it has been corrected from the Hebrew and Greek. If this is not a mere conventional note, we see that the Vulgate text was becoming the object of care, not only to restore what Jerome wrote, but to improve upon him. The Hebrew scriptures were published in print by 1477, and within four years this edition seems to profess that they have been used. Other links with the past are : the indication of church lessons in a table at the end, whence some owner has annotated the margin ; the absence of any division except Langton’s chapters ; the illumination of capitals in red and silver, the illuminator sometimes adding further reference marks in the margins. One or two interesting devices appear : a metrical list of books in their order as fixed by Alcuin ; a concordance of Hebrew names with their meanings, which was imitated in early English Bibles, and even survives in some “Teachers’ Bibles” to-day ; a thumb-index to the different books, which has leaped again into modern popularity. (*Lent by the Manchester Free Public Libraries.*)

Richard Simon.

“The Church does not pretend that these translations are either infallible in all their parts, or that nothing more correct can be had.”

SECTION IV.

English Bibles Based on the Latin.

EXHIBITS 84—109.

¶ The study of Greek was introduced to England by Theodore of Tarsus in A.D. 668, and several English scholars made direct translations of various works, as Bede testifies. But for English versions of the Bible, the Latin was always the immediate source until the revival of learning under Erasmus, Colet, and More about A.D. 1500. Three distinct series of such versions are to be noted, each independent of the others: before the Norman conquest, under the Plantagenet kings, since the invention of printing and the disruption of Western Christendom.

The Old-English or Anglo-Saxon versions are not readable to-day; but to the scholar they are of great interest, both as very early monuments of written Teutonic speech, and as a valuable means of recovering the text of the Latin from which they were made. (Exhibits 84—91).

The fourteenth-century versions indicate the revival of English nationality and literature. After a few experiments, a translation of the whole Bible appeared which circulated very widely among all classes. But its fate was very unlike that of contemporary Continental versions, for it was never printed until as a monument of the past, in the eighteenth century. (Exhibits 92—100).

After the invention of printing there was long delay in England, the gap being very imperfectly filled by editions of the Golden Legend. The work done by Coverdale here is seldom appreciated, because on the one hand he was a Protestant, and on the other he clung to the Latin Vulgate, neglecting the new version of Erasmus. Not only did he base his 1535 Bible partly on the Vulgate, but he put forth several editions of the Vulgate New Testament, with a translation of his own alongside. Another scholar, a barrister, Richard Taverner, also made some use of the Vulgate in his revision. So when the exiles at Douay set to work to prepare their version, they drew freely on these two sources; though, as usually happened between scholars of different faiths, without

acknowledgment. The Rheims-Douay version of 1582-1610 is long obsolete, both in text and notes, though the ordinary title-pages of modern Roman Catholic versions do not suggest the fact. Fresh versions appeared at Dublin and Douay in 1719 and 1730, which, however, obtained no currency. Many revisions and versions appeared in that century, till by 1800 there were seven in circulation. At the present time only one Old Testament is in general use, but six different types of New Testament are enumerated by Roman Catholic scholars as equally authorised and used. (Exhibits 101—109.)

TENTH CENTURY.

LXXXIV. Lindisfarne and Rushworth Gospels ; text of two

English "glosses," or word-for-word translations, interlined. The two copies of the Latin gospels made at Lindisfarne and Birr have been the foundation of an edition printed by the Surtees Society, of which volumes reproducing Matthew and Luke are shown. Aldred about A.D. 950 wrote a literal gloss into Northern English, parent of Lowland Scots and our local speech, between the lines of the Lindisfarne Latin. Owen of Harewood, near Leeds, wrote between the lines of the Book of MacRegol, in the gospel according to Matthew, another literal gloss into Midland English, parent of modern literary English. His friend Farman copied Aldred's gloss for nearly all the rest, into the same book.

85. Beginning of Matthew, in the Lindisfarne Gospels, with the interlined gloss of Aldred, made about A.D. 950. Reproduction in black and white.

86. Decorative Page from the Lindisfarne Gospels, one of four such preceding the four gospels, combining the characteristic Irish interlacing pattern with sketches of sea-birds whose necks and legs are elongated. Reproduction in black and white.

87. Prologue to Mark in the Lindisfarne Gospels, with Aldred's gloss ; page in facsimile.

LXXXVIII. West-Saxon Gospels. In the neighbourhood of Bath, the gospels were translated into the West-Saxon tongue before the year 1000 A.D. That version is here printed alongside the Gothic version, and those of Wycliffe and Tyndale. (*Loan copy.*)

LXXXIX. The Good-News after Marcus' Telling. A literal translation into modern English of the old West-Saxon, which is the parent not of literary English, but only of a dialect spoken in Somerset and Dorset. (*Loan copy.*)

90. Title to Mark, facsimile of the first page in a copy of the West-Saxon Gospels. These were translated from a manuscript of the Old Latin version, not the revision by Jerome. The order was, nearly always, Mark, Matthew, Luke, John. This particular copy was written in the eleventh century; it afterwards belonged to Cranmer, whose name appears on the leaf. John Fox was engaged to print the gospels in 1571, for the first time. The best edition of the gospels in southern, midland, and northern speech, is that of Skeat, 1871-1877.

91. Genesis in Aelfric's Version; facsimile page, showing the sacrifice of Isaac, with text of xxii, 13-18. Aelfric was abbot of Eynsham, on the Thames above Oxford. About A.D. 1000 he translated much of the Old Testament into West Saxon. His work has been printed in 1698, 1872, and 1898.

FOURTEENTH CENTURY.

92. Psalter in Latin and Midland English; facsimile page, showing Psalm xcvi, 1-8. This is bound up with some works by William of Shoreham, and is therefore sometimes known after him; but it was written in the fourteenth century, in the West Midlands.

93. Psalter in Latin and Northern English; facsimile page, showing Psalm cxv, 3, cxv, 3. The version was made by Richard Rolle of Yorkshire, and became widely spread in the fourteenth century.

XCIV. First Wycliffite Version of the Gospels: earliest printed edition, issued in 1848. John Wycliffe was the first Englishman to project a complete translation of the whole Latin Bible into English. It was made not from the Old Latin, but from Jerome's revision, now generally used, and therefore called the Vulgate. His own share

loe. n. ille non dicit a magis mona p. nec
 munt dicit. e. mcer. verhel. 7 hay.
 Inmonte dicit. unde bu. 7. 8. 9. 10. 11. 12.
 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 80

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in the work is supposed to have been the New Testament. The dialect is that of the north, whence he came, parent of Lowland Scots. It employs the character ȝ, which meant y at the beginning of a syllable, gh elsewhere; southern printers in later days substituted z, and in such words as Dalziel, Menzies, quite obscured the pronunciation.

95. **First Wycliffite Version**; facsimile page showing Acts i, 1-22, reduced in size from a manuscript of the fourteenth century; alternative translations underlined.
96. **Prologue and Beginning of Amos**, in the first Wycliffite version. Photographic reproduction of a page from a copy of 1397, owned by the then Duke of Gloucester. (*Reproduced by leave of the British Museum. See page 10.*)
97. **Revised Wycliffite Version**, I Corinthians, xii, 28—xiv, 7. Photographic reproduction of a page from a copy in the John Rylands Library, Manchester. Alternative translations are underlined, a device that gave the hint whence our modern use of italics for words not in the original.
98. **Revised Wycliffite Version**, facsimile page showing prologue to Luke and the first eleven verses. Taken from a New Testament written in the fifteenth century for private use. It contains a calendar and table of lessons, with certain Old Testament lessons actually translated. The note at the foot of the first column and top of the second is in red ink.
- XCIX. Revised Wycliffite Version; Poetical Books**; reprint of 1881 from edition of 1850. In the first version of the Bible promoted by John Wycliffe, the Old Testament was begun by Nicholas of Hereford. The whole was revised into Midland English before 1389, perhaps by John Purvey, and in this form passed into general use. (*Loan copy.*)
- C. Revised Wycliffite Version; New Testament.** The original version of 1380-83 was the work of at least three people, who wrote in different dialects. It was soon revised by a committee, who chose the Midland speech of Oxford, Cambridge, and London, which is the parent of modern literary English. More than 140 copies of this revision

remain, of all sizes. It was first printed in 1731, again in 1810 ; the latter is the edition exhibited.

PRINTED VERSIONS.

- CI. Caxton's Golden Legend, 1483 ;** modern reproduction of a mutilated copy in the Manchester Free Public Libraries. Before Bibles as a whole were translated, Bible Histories circulated widely, often in the very words of scripture, abridged. An archbishop of Genoa gathered the Lives of many saints into a large collection called the Golden Legend, which was translated from Latin into French. Caxton translated the French into English, and the resulting work was the largest and most popular he ever issued. It contains most of Genesis-Deuteronomy, and the Gospels, interspersed with comments.
- 102. Lives of Noah and Abraham ;** photograph of a page from Caxton's Golden Legend in the tercentenary catalogue of the John Rylands Library.
- 103. Life of the Apostle Peter ;** photograph of a page from Caxton's Golden Legend.
- CIV. Coverdale's Bible, 1535.** Reprint in modern type, page for-page, 1838. Miles Coverdale, a Yorkshireman trained at Cambridge, seems to have studied further at Zurich, the centre of Zwingli's influence. Here the first complete German Bible, translated from the Hebrew and Greek, was issued in 1525. Luther's version was also coming out by instalments ; and a Dominican friar called Pagninus issued a new Latin version in 1528. With the help of these, and of the Latin Vulgate, and of Tyndale's published work (New Testament, Jonah, Genesis-Deuteronomy), Coverdale issued the first complete English Bible. It set the fashion for England of separating from the Old Testament hitherto used in Christendom, those books which are not used by the Jews, and gathering them together as " Apocripha."
- 105. Title-page of Coverdale's Bible ;** photographic reproduction of a British Museum copy. (*See page 28.*)

Of Seynt Peter

And the surnames/ he was sayd symon
 iohanna whiche is as moche to saye as
 the beaute of our lord / Secondly he
 was sayd symon iohannis / that is to
 saye / to whom it is gauen / And
 thirde he is sayd Symon bariona /
 that is to saye sonne of the doune / By
 whiche is gauen to vnderstonde / that
 he had beaute of manere / yeste of ver-
 tues / and habundance of vertues / For
 the doune hath baylyng for the song
 This name peter / iohannis promysed to
 put to hym / iohannis primo / Thou shalt
 be called petrus / that is to saye peter /
 Secondly he sayd that he promysed / as
 it is sayd Mathei quarto / And he
 named symon / peter & c / Thirde he
 confermed it mathei viij / And I saye
 to the that thou art peter & vpon thy
 stone & c / his martirdom was mar-
 tial / iohannis papa / Eggesippus / and so
 the cope

Of Seynt Peter



Pynt Peter thap
 tosed among al other
 & aboue alle nother
 was of moche feruent
 and dampnye soules
 For he wolde haue knowen the tynpys
 that wold comyn our lord Iesu cryst

As seynt cutheryn sayth of the lord kno
 we hym he wolde haue don hym with
 his tithes / And therfore our lord wolde
 not name hym to hym / For as Crist
 come sayth yf he had named hym / pe-
 ter had arguen / and alle to toryn hym
 peter went vpon the see / he was cho-
 sen of god / to be at his transfiguracion
 And repesed a mayde from deeth to lyf
 he found the seintre or vice of money in
 the fiftes mouth / He traped of our
 lord the keyes of the kyngdom of heu-
 he toke the charge to fede the shep of
 ihu crist / he conuerted at a whithfode
 this thousand men / he helde clauie with
 John & thenne conuerted 3 thousand
 men / he sayd to Ananias and saphire
 their deith before / he helde Ence of the
 palys / he repesed thadyr / he fuytlesd o-
 nely / with the shadowe of his body /
 he helde seek men / He was putte in
 pryson by herode / But by the angelle
 of our lord he was deliuered / what
 his meir was and his charynge the
 boke of seynt Clement wytnessith / For
 he sayd herode only wyth oylres and
 felde with waxes is myn shage /
 And I haue such charynge as thou
 seest a Cote and a mantel / And
 whan I haue that / I demaunde no
 more / It is sayd for certayn that he
 was all day a sudary in his bosom with
 whiche he wyged the tress that cam
 from his eyen / For whan he remem-
 berd the swete passens of our lord
 for the grete loue that he had to hym
 he myght not forsette weppynge / And
 also whan he remembred that he had
 remysed hym he wept habundauntly
 grete plente of tress / In such wyse
 that he was so auctomedy to wepe that
 his face was brent with tress as it
 semed / by the as Clement sayth / And
 sayth also that in the nyght whan he
 was the cokke croude he wolde wepe
 customably / And after that it
 is reddy in historia ecclesiastica / That
 whan seynt petrus was ledde
 to the passyon / He had grete
 ioye / And called hyr by hir propre
 name and sayd to her / My wyf &
 membre the of our lord / On a
 tynne whan seynt petrus had sente
 lode of his dysciples for to preche
 the kerye of Iesu Crist / And

CVI. Rheims Testament, 1582 ; modern reprint of the text, with its source, the Vulgate. In 1545 the Council of Trent decreed that the Latin Vulgate used for so many years was to be regarded as authentic ; and Roman Catholic versions have since that time been based on it chiefly. No step was taken under Queen Mary to prepare such an English version ; but some Oxford scholars, who took refuge at Douay after her reign, prepared one, and published the New Testament at Rheims in 1582. This was planned and superintended by William Allen, of Rossall ; and his scholarship was so high that he was invited to Rome to help prepare the Standard edition of the Latin Vulgate. (*Loan copy.*)

CVII. Douay Testament, 1600 ; revised version printed at Antwerp : original copy. When the Standard Vulgate had appeared, the Rheims Testament was revised to correspond. It contains the preface, prologues, notes, and recapitulations, which were of a highly controversial character. This led to a controversial reprint by a Protestant, with long critical notes ; and in this way the New Testament decidedly influenced the translators of 1611, so that many effective phrases were borrowed.

CVIII. Modern " Douay " Bible, with notes, historical index, &c. About the year 1750, a Douay scholar named Challoner began carefully revising the old version from the Vulgate. He borrowed most extensively from the Royal Version of 1611, and all subsequent editions show much evidence of its influence. (*Loan copy.*)

CIX. Archbishop Kenrick's New Testament, 1862. This is based on the old version of 1582, but is revised with the help of Dr. Lingard's edition of the Gospels. It is one of the many versions all equally authorised. (*Loan copy.*)

Rheims Testament.

" In This Our Translation, because we wish it to be most sincere, as becometh a Catholic translation, and have endeavoured so to make it ; we are very precise & religious in following our copie, the old vulgar approved Latin."

SECTION V.

English Bibles Translated from Hebrew and Greek under Henry VIII.

EXHIBITS 110—121.

¶ The study of Greek was restored in England by Erasmus, a Dutch monk, friend of Dean Colet and Sir Thomas More. When lecturing at Cambridge, he seems to have had William Tyndale as a pupil; and at Cambridge he began an edition of the Greek Testament which he afterwards published at Basel in 1516, dedicating it to Pope Leo X. Alongside the Greek he placed a new Latin translation, and in the preface expressed a hope that others would translate into their native languages, till "the ploughman may sing something out of it at his plough, the weaver chant something out of it at his loom, the traveller lighten the weariness of his journey by tales of this kind." In 1522 Tyndale translated another book by Erasmus, and in dispute with some Gloucestershire clergy took up the words of his teacher and said that he would soon cause a ploughboy to know more scripture than his opponent. He sought the support of the Bishop of London while translating, but found it necessary to go to the Free Cities of Germany. Here he had the opportunity of studying not only the Greek Testament, but Luther's new translation into German from the Greek, furnished with completely new and controversial prologues and notes. His own first edition was projected on the same lines, but finding that such new features gave dire offence, he abandoned it when only partly printed. A second edition was of the bare text, without note or comment, but with a devotional epilogue. This, however, equally excited opposition, even from the scholarly Sir Thomas More; while King Henry and Cardinal Wolsey ordered it to be burned as corrupt and untrue. A great demand thereupon arose, met by Antwerp printers, while Tyndale turned his attention to the Old Testament. Finding that no compromise as to a bare text would be accepted by the King, he published the five books of the Law with notes. Then in six months he issued three revised editions of his New Testament, at Antwerp, one of which has only lately come to light. His enemies enticed him outside the Free City, and he was arrested. He had finished translating to the end of Chronicles, with two detached portions; but he was executed by the Imperial authorities in 1536, before he could publish any more.

During his imprisonment, Miles Coverdale had published a complete English Bible, taken from five other translations, including Tyndale's own work. And in 1537 Antwerp friends

of Tyndale published a second complete Bible, piecing out his own work from Coverdale's. It was furnished with notes translated from a French Bible, and its origin was disguised by associating it with an almost unknown Colchester man, Thomas Matthew. Even so, it was only allowed by the King to circulate on condition that the notes were obliterated. In December, 1534, Convocation had petitioned for a properly authorized version, but the bishops were very slow, and under the patronage of Thomas Cromwell, the King's Vicar-general as governor of the church, two revisers set to work on the "Matthew" Bible. Taverner issued his edition through the King's Printer; Coverdale issued his, the Great Bible, through two private men. In 1540 the latter was adopted as the First Authorized Version, and every parish was ordered to provide a copy available for reading in the church.

110. Tyndale's Quarto Testament, 1526, photograph of a page showing Matthew xvi, 3-21, with parallel references and new explanatory notes. This edition was being printed at Cologne, but was abandoned. Most copies were bought or confiscated in order to be burned, and only eight sheets of a single copy are known. These are now at the British Museum, which publishes this photograph.

CXI. Tyndale's Octavo Testament, 1526, without note or comment; facsimile copy. This edition was printed at Worms, and was destroyed like the other. The chief cause of offence was the choice of unconventional terms, such as Seniors, Congregation, Love. The Bristol Baptist College owns the only complete copy, which has been reproduced in facsimile. (*Lent by the Liverpool Public Libraries.*)

112. Tyndale's "second boke of Moses," 1530. Photograph of a page showing Exodus xxxiv, 33—xxxv, 7. The marginal note shows the reason why this and similar editions were proscribed, and why ten years later the editor of the first Authorized Version was not allowed to give any notes at all, even explanatory, or even at the end of the book. (*Published by the John Rylands Library.*)

CXIII. Tyndale's Revised Testament, 1534; modern reprint of the bare text, in Bagster's Hexapla. Tyndale's octavo Testament was reprinted at least thrice without his consent, while he was busy on the Old Testament; but

by 1534 he issued a revised version at Antwerp. This was handsomely edited, with prologues, subject-headings, marginal references, notes, 39 woodcuts ; at the end are added translations from the Hebrew of the Old Testament lessons or " Epistles " appointed by the Salisbury Use for church reading. Tyndale revised twice again in 1535, and more than forty editions were printed, some of them side by side with the popular new Latin version by Erasmus ; the last appeared in 1566.

114. Tyndale's Revised Testament, 1534. Photograph of Title-page, published by the John Rylands Library.

115. " Matthew's " Bible, 1537. Photograph of two pages with blotted margins. Tyndale had done his later work in the house of the English Merchants at Antwerp. The chaplain there, John Rogers, prepared a new edition of the Bible, including Tyndale's work on Genesis to Chronicles, and the New Testament, supplying the rest of the Old Testament and the Apocrypha from Coverdale, and revising the whole. Some notes were reproduced from Tyndale, some translated from a recent French version. Two London citizens, Grafton, a grocer, and Whitchurch, paid for the printing at Antwerp, and it was put out with a dedication by an otherwise obscure Thomas Matthew of Colchester, who may possibly have been concerned in the Zurich Bible. Copies were sent to Cranmer and to Cromwell, and as the Bishops of the Southern Convocation had petitioned Henry for a new version in 1534, which they were very slow in preparing, this edition obtained the king's licence. Since, however, all Tyndale's work was under a cloud, circulation of this edition was a dangerous experiment, and in 1543 an order appeared that all the notes must be obliterated, leaving only the bare text. (*Copyright photograph bought from the Topical Press Agency.*)

116. Title-page of " Matthew's " Bible, 1537. Photograph of a copy in the John Rylands Library.

CXVII. Coverdale's letter to Cromwell as to Annotations, facsimile. Grafton and Whitchurch were financing an edition of the Bible, revised by Coverdale, printed at Paris. They were much disconcerted at finding that

Cromwell had instructed one of his subordinates, Richard Taverner, a learned barrister, to revise the Matthew Bible. A long correspondence has lately been printed by Mr. Pollard, showing how they petitioned for some kind of countenance. This letter relates to the Annotations which Coverdale wished to place in an appendix, but which were forbidden if the king's licence were sought. (*Lent by the Manchester Free Public Libraries.*)

CXVIII. Great Bible, 1539 ; text of the New Testament reproduced in Bagster's Hexapla. The original printing of this in Paris was stopped by the Inquisition when King Henry was excommunicated by the Pope. A few sheets were saved, and a small first edition was finished in London by the French workmen with the French types. This was the beginning of the highest class of printing in England. Another citizen of London, Anthony Marler, came forward to finance the venture, and with the patronage of both Cromwell and Cranmer, it secured the coveted authorisation. Other versions were allowed to circulate, such as the Coverdale, the Matthew, the Taverner ; but this alone was to be placed in the parish churches. Grafton and Whitchurch therefore abandoned their previous trades, and devoted themselves to printing, six huge editions being issued in two years.

119. Great Bible, 1539. Photograph of the title-page of the original edition, Paris-London ; not yet authorized. The design is supposed to be by Holbein ; it shows the king handing one copy to his Vicar-general, Cromwell, who distributes to the people generally, also handing another copy to Cranmer, who distributes to the clergy. The arms of these dignitaries are shown. This "hole byble of the largest volume" is at the John Rylands Library.

120. Great Bible, 1541, Authorized Version. Photograph of the title-page of the fourth edition, printed in November, 1540, published next year. In July Cromwell had been executed, so Whitchurch erased his arms, thereby making his portrait more conspicuous than ever. The printers evidently felt it likely that authorization might be withdrawn after Cromwell's fall, so they arranged with the

king to have Bishops Tunstall (who had declined to countenance Tyndale's work) and Heath revise the book. The revisers used the work of Erasmus, and also cancelled the "hands" in the margin showing where Coverdale had hoped to supply annotations. The form in which it left them became the standard for all future editions, and the new title shows that this was the sole Authorized Version. (*Photograph reproduced by leave of the British Museum.*)

CXXI. Great Bible, 1549, actual copy. Under Edward VI, great activity was shown in Bible circulation. This year saw two Tyndale Testaments, a Tyndale Testament with the Latin of Erasmus, a Coverdale Revised Testament, an edition by Taverner, a Matthew, a revised Matthew, and this edition of the Great Bible for church use. It will be observed that the type is the antique ecclesiastical black-letter; that the chapter-division invented by Stephen Langton is used, as all over Western Europe, each chapter being now supplied with a brief summary prefixed; that chapters are broken into paragraphs lettered A, B, C, &c.; that a few marginal references are given to other parts of scripture. A few explanatory notes in smaller type are placed in the text itself, within brackets, in the style popularised by the Wycliffite versions; for instance the term *Gethites* for one class of David's servants is followed by the note (mightie men of warre). Of controversial notes there appear to be none: but whereas Sir Thomas More objected to the translation *Congregation* for the Greek *Ecclesia*, that is retained in Matthew xvi and xviii, "I will build my congregacion: tell it vnto the congregacion"; and apparently is the standard rendering. (*Lent by the Manchester Free Public Libraries.*)

Tyndale.

"It was impossible to stablysh the laye people in any truth, excepte the scripture were playnly layde before their eyes in their mother tonge."



120. Title Page of the Great Bible :
 The First Authorized Version.

SECTION VI.

English Bibles : The Rival Editions under Elizabeth.

EXHIBITS 122—128.

¶ William Whittingham, when in exile at Geneva, prepared a New Testament which introduced three important devices of type. Not the old-fashioned gothic or old-english, but the southern roman type was used. Italics were used to indicate words supplied to fill out the sense—a device imitated from the copyists of the Wycliffite Bible. The text was broken up into short paragraphs, each numbered on a pattern introduced in 1551 by the French printer Estienne. Thus the verse-division taken over from the Jews in the Old Testament, was imitated in the New Testament for the first time; chapters had been invented by Stephen Langton in the Middle Ages. The volume was produced in an ornamental pocket size. After a further experiment with the Psalms, whose existence is often forgotten, a complete Bible was issued at Geneva in 1560. Elizabeth revived her father's system, ordering the Great Bible to be reinstated in the churches, and permitting free trade in other versions. John Bodley secured copyright for the Genevan version, with the proviso that every English edition must be allowed by the Archbishop of Canterbury and the Bishop of London: though his privilege was extended to 1577, he never came to terms with Archbishop Parker, and the editions continued to be printed abroad, with notes, some of which were objectionable to the bishops. Parker therefore fell back on the plan of 1534 and arranged with several bishops to revise the Great Bible, the work being complete by 1568. Though it was handsomely printed, and though Parker's loyalty was shown by inserting portraits of Elizabeth, Leicester, and Burghley, yet Elizabeth declined to authorize it. Until his death he tried to force it on the churches by authority of his southern Convocation. Three weeks after he died, the Privy Council permitted a printer to issue in England the Genevan version; next year the same printer published a New Testament revised by Laurence Tomson, a member of Parliament, from Beza's French Genevan version; and as he speedily bought an extensive patent, the Genevan Version in this new form now had the weight of authority behind it. At the same time it was taken up in Scotland, the General Assembly ordering every parish to subscribe in advance for a folio edition, and the Parliament ordering every substantial householder to buy a copy. Thus by 1579 the Genevan was the official Scottish Authorized Version. A third version

appeared three years later, though as it was prepared by the College of Douay, under Jesuit influence, it hardly competed with these. For the greater part of Elizabeth's reign there were three rival versions in use ; the Great, the Genevan, the Bishops'. This was a great factor with those who loved uniformity, in promoting revision for a second Authorized Version.

122. Photograph of a Chained Bible. The arrangements in the parish churches were much altered at this time, and one of the changes was to order that a large English Bible be made available for all readers. Bishop Bonner announced in 1542 that while it might be read aloud, such reading was not to be at the time of any divine service or sermon, nor was it to be with exposition or disputation, nor to a multitude, nor with noise, but reverently. The old custom, long observed in monastic libraries, of chaining the books, to prevent their being removed, was continued now that the books were still more accessible. In many free libraries to-day, magazines are similarly guarded. (*Copyright photograph bought from the Topical Press Agency. See page 4.*)

CXXIII. Genevan Testament, 1557, modern reprint in Bagster's Hexapla. This is based on Tyndale, but influenced by the Great Bible and by a new Latin version executed at Geneva by Theodore Beza. It was the first to give such prologues and notes as formed a critical edition for English readers.

124. Genevan Bible, 1560. Photograph of page showing Genesis ii, 23—iii, 8 ; with explanatory notes, and map with geographical note. In verse 7 the translation " breeches " is continued from the Wycliffite version and from Caxton. The marginal references, summary prefixed to chapter, division into verses, and the roman type, set the fashion now so familiar. (*Reproduced by permission of the British Museum.*)

125. Genevan Bible, 1560. Photograph of page showing the beginning of Matthew, with summary or " argument " of the whole book. Original in the John Rylands Library.

The woman seduced.

Genesis.

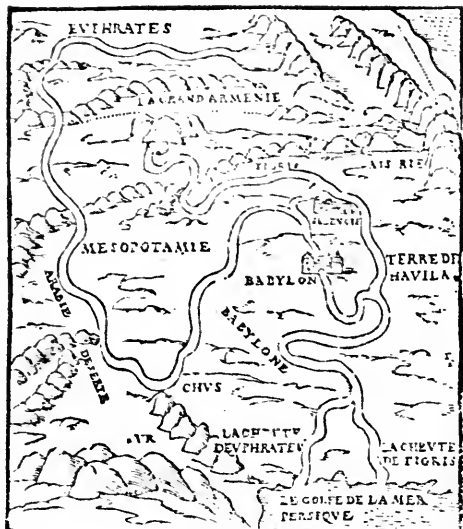
2

13 Then the man said, This now is bone of my bones, and flesh of my flesh. She shall be called 'woman,' because she was taken out of man.
14 Therefore shall man leave his father

and his mother, and shall cleave to his wife, and they shall be one flesh.
15 And they were both naked, the man & his wife, and were not ashamed.

16 But for none covered, all things were to be done in a holy way.

THE SITUATION OF THE GARDEN OF EDEN.



These things were made in the tenth year of the world, the fourth after the river that watered the garden. We make note that 'Mesopotamia' and 'Tigris' and 'Euphrates' were called but one river in the beginning, and it was divided into two rivers at their source, & two rivers they fell into the sea. The 'Tigris' is called 'Euphrates' in the beginning, and it was called 'Tigris' after it was divided. The 'Euphrates' is called 'Tigris' in the beginning, and it was called 'Euphrates' after it was divided. The 'Tigris' is called 'Euphrates' in the beginning, and it was called 'Tigris' after it was divided. The 'Euphrates' is called 'Tigris' in the beginning, and it was called 'Euphrates' after it was divided.

CHAPTER. III.

The word 'Euphrates' is the same as 'Tigris' in the beginning, and it was called 'Euphrates' after it was divided. The 'Tigris' is called 'Euphrates' in the beginning, and it was called 'Tigris' after it was divided. The 'Euphrates' is called 'Tigris' in the beginning, and it was called 'Euphrates' after it was divided.

Now the serpent was more subtil than any beast of the field which the Lord God had made. He said unto the woman, Yea, hath God said, thou shalt not eat of the fruit of the tree of life? And the woman said unto the serpent, We eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the middle of the garden, God hath said, thou shalt not eat of it: neither shalt thou touch it, lest thou die.

4 Then the serpent said to the woman, Ye shall not die at all.
5 But God doth know, that when ye shall eat thereof, your eyes shall be opened, & ye shall be as gods, knowing good and evil.
6 So the woman being that the tree was good for meat, and that it was pleasant to the eyes, & that it was to be desired to get knowledge, took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.
7 Then the eyes of them both were opened, and they saw they were naked, and they hid themselves from the face of the Lord God.
8 Afterward they heard the voice of

adi.

127. Bishops' Bible, 1568 ; photograph of a page showing Cecil, Lord Burghley, and the beginning of the Psalms. The second edition contains initial sketches in even more startling taste. A note on Psalm xlv, 9, states that "Ophir is thought to be the Ilande in the west coast, of late [1492] founde by Christopher Columbo : from whence at this day is brought most fine golde." St. John's College at Cambridge bought a copy of this handsome edition for 27s. 8d., worth perhaps £16. With this may be compared the price of a folio edition of the Genevan Bible for church use, published in 1578 by the rival printer ; 20s. unbound or 24s. bound. The print exhibited is published by the John Rylands Library.

CXXVIII. Genevan Bible, with Tomson's Revised Testament.

This contains a Prayer-Book printed in 1627. Although the title-page of the Bible is dated 1601, there is much reason to believe that this was a deception, to keep up a pretence that this was old stock being worked off, whereas it was a new edition to rival the Royal Version. The New Testament is Tomson's version. Two indexes by Robert F. Herry, with Sternhold and Hopkins' Psalms, complete the volume. These indexes keep up the custom inherited from the mediæval Latin Bibles, see LXXXII. Metrical versions of the Psalms became very popular under the Tudors. Coverdale set the fashion, which was followed even by Elizabeth and James. The most acceptable edition was begun by John Sternhold, continued by John Hopkins, completed by William Whittingham, and other Genevan exiles.

Genevan Bible.

**"We beseeche you, that this rich perle and inestimable treasure
may not be offred in bayne, but as sent from
God to the people of God."**

SECTION VII.

The "Authorized Version" Promoted by King James.

EXHIBITS 129—137.

¶ When Whitgift became Archbishop of Canterbury in 1583, he ordered new editions of the Bishops' Bible to be printed, and then ordered his suffragan bishops to insist on the churches using this version. This ended the demand for large folio Genevans, but in all other sizes the popular version was poured out, so that these are the commonest of old books. The deaths of Elizabeth and Whitgift cleared the way for fresh action, and all parties were ready for it. The Scottish Assembly in 1601 had resolved that a fresh revision was desirable, the Puritans at the Hampton Court Conference formally asked for it, and the King rapidly sketched out a plan of action, which on maturer consideration was abandoned in nearly every detail. The method actually adopted was that 54 men were invited to take part, of whom 47 accepted; they divided into six companies, each preparing a first draft of one portion, to be criticised by the other five, and then reconsidered.

The revisers did not work at all on the lines suggested by James, as we learn from a pedantic Address to the Reader penned by Miles Smith. They endeavoured, and hit the mark, out of many good translations to make one principal good one. Those actually used were evidently the Genevan, the Bishops', the Great, and the Douay New Testament. Of foreign translations they consulted two new Latin versions, a French, an Italian, and a Spanish, all issued since the last revision of the English. All good material available was used. The committee method inaugurated by Wycliffe and followed at Geneva was now elaborated, with the result of eliminating eccentricities due to any one reviser. Two from each company were deputed to give a third reading of the whole, sitting continuously at Stationers' Hall for about nine months. Finally two of the number saw it through the press.

The financial arrangements were curious, and have only just been rescued from the shade. James paid no part of the expense, but tried to claim good livings for the revisers; an attempt that met with poor success. He did sell a monopoly in connection with it, to John Speed, who obtained the right

to force a copy of his Genealogies and Map into every volume sold for ten years. Probably this remarkable transaction accounts for the fact that no application was made to James to authorize the new version, lest he should charge for it. But among the printers there was some stir, and Mr. Pollard has just shown that in 1606 Barker, the King's Printer, began settling with some obscure partners: this led up to a "Bible Stock" of which he was the ostensible head: and in 1651 it leaked out that Barker (probably acting for his partners) paid £3,500 for the copyright; but who got this money is by no means clear. We may hope that the revisers had some share, above their bare expenses; the committee of twelve were paid about £700 for their nine months' work. That James did not get any may be charitably inferred from the fact that Barker did not venture to claim that the version was "Authorized and" Appointed to be read in Churches, as the Bishops' Bible had been authorized by Convocation and had advertised itself since 1584, or as the Great Bible had been since 1540.

The work was ready by 1611, but as no authorisation was obtained, there was no huge demand such as occurred in 1541. It cost £2 18s. well bound, say £35 in present value, and evidently no parish owning a large folio capable of further use would lightly incur such an expense. The bishops did not enforce its use; two editions in large size and one smaller were issued by 1617, and then the supply ceased for years.

The arrival of the Alexandrian manuscript caused King Charles to order a revision issued in 1629; his coronation in Edinburgh marks its being urged on Scotland by a handsome edition there in 1633; the publication in 1633 of a Greek Testament boasting it gave the text received by everybody, caused a final revision by royal order. Both these revisions were printed by the University of Cambridge, not the King's Printer; and the text of 1638 was intended as the standard. In 1762 Dr. Paris prepared a new standard edition at Cambridge, rivalled in 1769 at Oxford; but both editions were accidentally burned, when very few copies had been sold. No further improvement of the text took place till modern times, though notes and appendices of many kinds were freely added by different editors.

129. Title-Page of Royal Version, 1611. The original title was a fine copper-plate, but this soon wore out, and a wood-cut hitherto used for the New Testament title was used also as the general title. This reproduction is from a copy in the John Rylands Library. (*Compare* 173.)

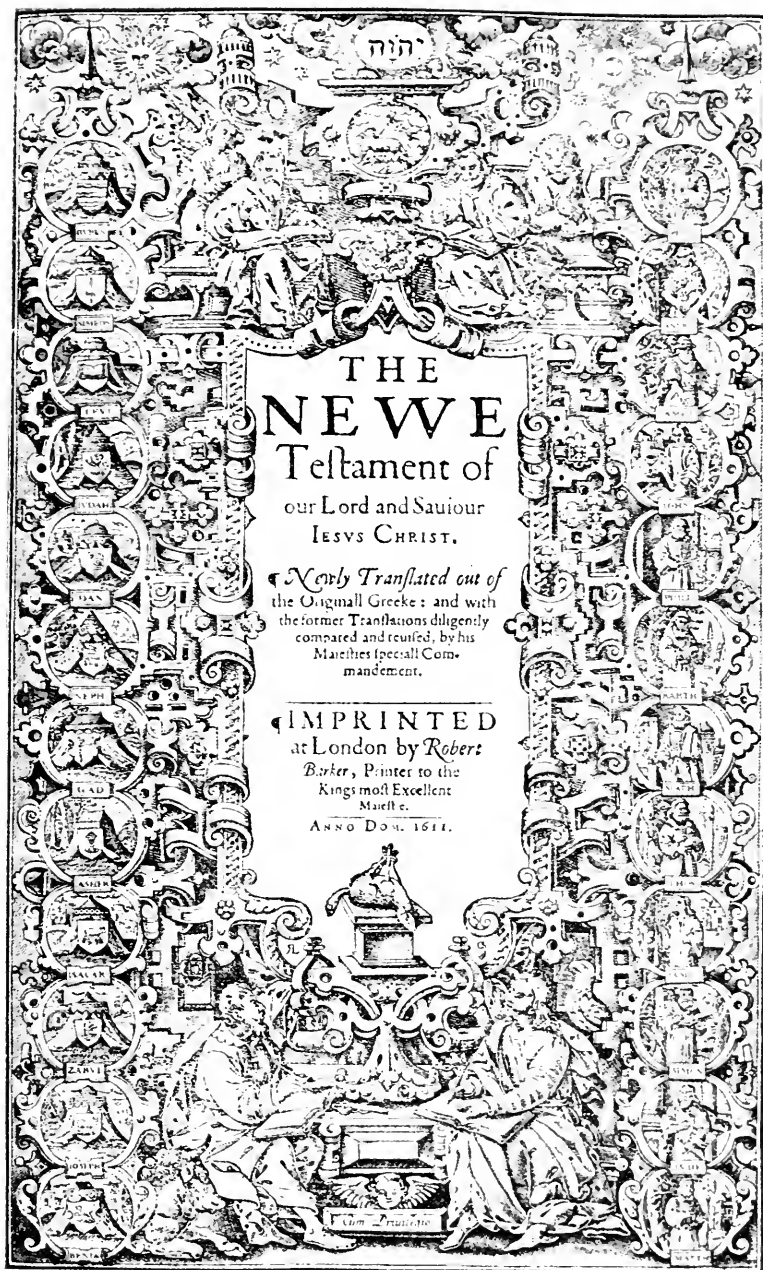
130. Title-Page of New Testament, 1611, photographed.
(*Reproduced by leave of the British Museum.*)

CXXXI. First Edition of 1611, reproduced in roman type, line for line. So many editors took on themselves to introduce modifications, without the authority given in 1629 and 1638, that at the request of "a Committee of Dissenting Ministers," the Oxford Press issued a careful reprint in 1833; unfortunately they chose the first edition, not the final edition of 1638.

CXXXII. The Royal Version, 1613, original copy. This volume contains many works in one set of covers. First is a Prayer-Book (mutilated) revised by James on his sole authority as Governor of the Church. This ends with the Great Bible version of the Psalms, for church use. Then come certain Genealogies and Maps, whose compiler had bought from James the right for ten years to have them inserted in every copy of this Bible. Next the Old Testament and Apocrypha, printed 1613. The New Testament was printed 1614. There follow Two Concordances by R.F.H.; the first interprets every foreign name and directs to chapter and verse; the second is an index of subjects: these were printed 1615. Finally Sternhold and Hopkins' metrical version of the Psalms, with music, edition of 1618. (*Loan copy, on sale.*)

CXXXIII. Royal Version, 1613, folio copy, in oak boards and brass corners; with woodcut title (mounted) to the the Old Testament, and the Address to the Reader. (*Gift of Dr. R. C. Brown.*)

CXXXIV. Baskett's Edition of 1717. This four-volume edition contains the address of the Translators to the Reader, also 749 plates mounted to illustrate. John Baskett succeeded the Barker family in their monopoly of printing the Royal Version in England, buying from their executors in 1709 the remaining years of their patent, which ran on till 1739. Two other men obtaining an appointment to take effect then, he bought them out, and obtained an extension of his monopoly till



130. Title Page of the New Testatment, 1611.

1799. In 1769, however, the remainder was sold for ten thousand pounds to Charles Eyre, and by constant renewals the English right of reprinting came into the hands of Messrs. Eyre and Spottiswoode, King's printers. But from 1709 for sixty years, the Baskett family were the chief Bible publishers, buying the right also to print in Scotland and in Oxford. So careless did they become, and such exorbitant prices did they ask, that in 1724 a royal order issued to check them in both respects. This edition, despite its beauty, so abounds in misprints, that it was nicknamed "A Baskett-ful of Errors."

CXXXV. Edition of 1781. A plain issue intended for ordinary church use.

CXXXVI. Macklin's Edition of 1791-1800. This edition in seven volumes is profusely illustrated. The type is noteworthy in that words supplied by the translators are not in italic, but in roman, with a dot under the first vowel.

CXXXVII. Oxford quarto of 1835. A plain copy for pulpit use.

Preface 1611.

"Translation it is that openeth the window, to let in the light;
that breaketh the shell, that we may eat the kernel;
that putteth aside the curtaine, that we may
looke into the most Holy place."

SECTION VIII.

Later Revisions and Versions.

EXHIBITS 138—148.

¶ In Commonwealth times the merits of this version became generally recognized ; one very able translator met with no encouragement in a proposal to issue a new version ; a committee of Parliament appointed to consider a further revision reported that none was desirable, as the English had the best version in any tongue.

Biblical scholars therefore turned their attention in two other directions. One set devoted attention to the Hebrew and Greek texts, when it speedily became apparent that in small details there was much uncertainty as to the precise wording of the Greek, while all Hebrew copies known agreed most closely. New editions of the Greek Testament appeared from time to time, and kept before the mind of scholars the desirability of revising the English to correspond. Another set of students devoted themselves to creating all manner of helps to the study of the Bible : concordances, maps, references, pictures, chronological tables ; or they revived the idea of writing devotional notes. Typical productions are the critical commentary of John Gill, the devotional commentaries of Matthew Henry, Thomas Scott, Adam Clarke, John Wesley.

For editions of this kind, the monopoly was not considered to hold, and the stream of revisions, commentaries, new versions flowed very strongly in the nineteenth century, nearly every year seeing some fresh venture relating to the New Testament. Even for the Old, an independent version by a Jew appeared in 1854, and ran to several editions. And in America, where the monopoly was useless after 1776, decisive steps were taken ; one great Bible Society prepared a Standard Edition of the Royal Version, another prepared a revision of it. This latter proved so popular that it precipitated a demand for a more authorized revision for America and England, which was complete by 1885 here, and was revised again in 1901 there.

CXXXVIII. Campbell's Gospels, Macknight's Epistles, 1789-1795. These two versions are usually circulated together, being on the same plan, and furnished with a copious commentary.

CXXXIX. Scarlett's New Testament, 1798. This was prepared by three "men of piety and literature." It is an independent translation into the speech of the day, printed somewhat in the style adopted for dramas, with names of speakers, somewhat in the style of an ordinary book ; thus setting the idea copied a century later.

CXL. Granville Penn's New Covenant, 1836. A private revision, professedly based on manuscript authority.

CXLI. American Bible Union Testament, 1865. This was a revision of the 1611 version, prepared for a society by sixteen American and eight British scholars, belonging to five different communions. It was the first modern example of co-operative work on a large scale. Its wide circulation showed that the desire for a revision was very marked. (*Loan copy.*)

CXLII. Dean Alford's New Testament, 1869. Henry Alford had worked for years on an edition of the Greek Testament with commentary. This led to his association with four other clergymen in revising the English version, and after several instalments, this appeared with his name. (*Loan copy.*)

CXLIII. Bowes' Testament, 1870. A fair specimen of the many private ventures. (*Loan copy.*)

CXLIV. Interlinear Bible, 1611-1901. The Convocation of Canterbury set on foot a revision of 1611 by scholars of all communions, both English and American. The New Testament appeared in 1881, the complete Bible in 1885. This is one of many editions designed to give the old and the new versions at a glance. (*See CXLVI.*)

CXLV. American Revised Testament, 1881. Differences of opinion remained between the English and the American revisers. An edition naturally appeared exhibiting what the latter preferred. (*Loan copy.*)

CXLVI. American Standard Bible, 1901. Following the precedents of 1629 and 1638, the Americans waited and considered all criticisms passed on the work of 1881-1885, then went over the work again. In this final form, the revision circulates extensively across the Atlantic, but the copyright laws prevent its being put on sale here, except apparently as in CXLIV. (*Loan copy.*)

CXLVII. Twentieth Century New Testament, 1898. A band of some twenty translators decided to repeat the experiment of 1798 and produce a completely new translation in ordinary speech. This is one of the instalments. The completed version appeals to a different stratum of readers from the ordinary Bible-student. (*Loan copy.*)

CXLVIII. Emphasised Bible, 1902. These two volumes appeal to the careful student, and by elaborate typographical devices seek to convey details of emphasis. The translation is quite new, from the latest revised texts. (*Loan copy.*)

Archbishop Parker.

“Thoughe one other speciall Bible for the churches be
meant by vs to be set forthe as convenient tyme and
leysour hereafter will permitte, yet shall it
nothing hindre but rather do moche
good to have diversitie of
translations and
readinges.”

Facsimiles and Reproductions of Pictures on the screens and in the glass cases.

149. **Shrine of Patrick's Bell.**
150. **Cup of Ardagh.** Illustrations adorned many Old-English man
151. **The Last Chapter.** The Vener translation of St. John's Gospel.
152. **John Wycliffe.**
153. **A Scribe.** *Rembrandt.*
154. **A Rabbi.** *Rembrandt.*
155. **Caxton's Printing Chapel.** *Maclise.*
156. **Archbishop Warham** and the son of Sir Thomas More.
157. **Judge More.** *Holbein.*
158. **Erasmus.** *Holbein.*
159. **William Tyndale.**
160. **Tyndale translating the Bible.** *Johnstone.*
161. **Miles Coverdale.**
162. **The Field of the Cloth of Gold, 1520.** From the original at Hampton Court.
163. **London, Westminster, and Southwark, 1543.**
164. **Reading a Chained Bible.**
165. **Edward VI.** *Holbein.*
166. **The Boyhood of Raleigh.** *Millais.*
167. **Title-page of the Scots Authorized Version.**
168. **The Spanish Armada.** *Brierley.*
169. **Shakespeare reading to Queen Elizabeth.** *Moir.*
170. **James I.**
171. **Baby Stuart.** *Van Dyck.*
172. **Lancelot Andrews, Reviser.**
173. **First Title-page, 1611.**
174. **Charles I.** *Van Dyck.*
175. **Mrs. Fry reading the Bible** to the prisoners in Newgate.
176. **Cathedrals of England and Wales.**

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